

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"I know that Joseph Smith was called of God; that he, as the instrument in the hands of the Lord, introduced again to the world the Gospel of Jesus Christ, and by the power of God established anew the Church of Jesus Christ in the world. This is my testimony."—JOSEPH FIELDING SMITH.

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THE GREAT RESTORER

By ELDER NEPHI JENSEN

WHAT is there in the homely name Joseph Smith that the mention of it should make the wicked rave and the righteous rejoice? Why does it provoke curses from the high priests of error, and call forth praises from humble saints? Why does it divide humanity into two distinct classes, those who hate him and those who ardently love him?

The right answer to these questions is one of the most vital facts in the history of the nineteenth century. The answer to these questions is not found in the word "dehision." The dim eyes of deception never saw as clearly as Joseph Smith did the great fundamentals of religion. Hallucination never founded a perfect church organization and gave to the world a great enduring philosophy of religion. Mental aberration never banded together tens of thousands of men and women of varied tastes, temperaments and intelligences, and sent them forth to sacrifice all for the salvation of the human race.

Nor can this great prophet's message be driven out of the court of the world's thought and opinion with the epithet "impostor." His mark upon his age is too deep to be erased by opprobrious names. "A false man," says Carlyle, "cannot even build a house." And yet Joseph Smith laid the foundation of a Church and erected a superstructure thereon so marvellous in its adjustment and so perfectly unified in its workings, that it has called forth unstinted praise from even those who hate his name. He bequeathed to this Church a legacy of truth, faith and spiritual power that has nerved his followers with courage to subdue deserts; make villages and marts of trade spring up in a wilderness; and fired them with the self-forgetting devotion that impels them to send their sons and daughters to the ends of the earth to hold aloft the cross of Christ without hope of earthly compensation.

The explanation of the power of Joseph Smith's name is not found in the epithets "delusion" or "impostor." It is found in the deep vital fact that he was a divine restorer of eternal truth.

His real career commenced in 1820, when he was given an actual vision of the Father and the Son. That year Herbert Spencer was born. The names of both these men have been heard around the world. The one is the synonym of doubt. The other stands for super faith. The one connotes agnosticism. The other symbolizes a living belief. They both strove to find the same thing—the knowledge of God. Herbert Spencer used the key of reason and speculation, and Joseph Smith used the key of faith and devotion. Herbert Spencer sought to find God through an endless analysis of the crust of things. Joseph Smith went by faith-inspired prayer right into the presence of God. Herbert Spencer ended his long life saying, "God is unknowable." Joseph Smith, when only a boy of fourteen, saw the Maker of all, and heard the Voice that stilled the storm and stayed the wave.

HIS first vocal prayer marked the beginning of the real modern spiritual renaissance. The heroic faith of that boy pierced the blue dome through which no word had come to man for seventeen centuries, and called to the earth the majesty of heaven. He knew the key to the knowledge of God. He had a power greater than that possessed by a potentate, the omnipotent faith that makes the powers of heaven the servants of man.

In the age when Huxley glibly talked about an "absentee God" and learned theologians bowed at the shrine of a rhetorical image, Joseph Smith re-discovered the true and living God. In the teeth of the age-old doctrine of a God "without body, parts and passions," this bold prophet declared that the Lord in Heaven is a tangible personage of tabernacle, in whose exact image and likeness man was made. He boldly brushed aside the Nicene Council's "congeries of words," descriptive of the Trinity, and plainly averred what the Bible teaches, that the Father and the Son and the Holy Ghost are three distinct personages who are one in mind and purpose. While the timid priests of shallow creeds were standing afar off, calling to God in the cold words of learned theological formulas, Joseph Smith gave the true meaning to the warm, pulsating truth contained in the invocation of the Lord's prayer, "Our Father which art in Heaven."

At a time when the theologians of all creeds said that the Bible contained all that God intended to reveal to man, Joseph Smith, by divine inspiration, translated the Book of Mormon from the gold plates which contained the record of God's hand-dealings with His "other sheep," the ancestors of the American Indians. In less than a century, after he had given the Book of Mormon to the world, as the Gospel brought to the earth by an angel, nearly a million people had accepted the message. These zealous followers of Joseph Smith have translated the book into fourteen different languages. And they are sending the message it contains to every "nation, kindred, tongue and people."

He gave to the world a salutary hygienic code, contained in a revelation known as the "Word of Wisdom," which proscribes the use of tea, coffee, tobacco, intoxicating drinks and the excessive

eating of meat. Scientific investigations subsequent to the proclamation of this revelation have demonstrated the wholesomeness of these divine laws of health. This heaven-sent code has guarded hundreds of thousands of young people against tobacco-addiction, intemperance, and immeasurably enhanced their health, usefulness and the beauty and happiness of their lives.

Through divine inspiration he was given true prophetic foresight. Twenty-eight years before the outbreak of the American Civil War, he predicted that a war would commence with "the rebellion of South Carolina," that the "southern states would be divided against the northern states," that the southern states would "call upon Great Britain" for assistance; and that this struggle would "terminate in the death and misery of many souls." Every detail of this prophecy became tragic history in the death-struggle between the southern and northern states of the American Union. Over a million graves in the United States today attest the true prophetic power of this most remarkable man.

In the place of spirituality, he found sentimentality. The preachers talked eloquently about the Pentecostal, cloven tongues of fire, but never dreamed that people eighteen hundred years after Peter preached and "pricked the hearts" of sinners, could enjoy the spirit that testifies, reveals, and prophesies. While the divines were still graphically describing the great things God had done for His people of old, Joseph Smith fervently testified of the great things God is now doing for His people of today. He reaffirmed the promises of old, and demonstrated their validity.

HE answered the question, "From whence came man?" in the way in which the poet and philosopher are now beginning to answer it. In the words, "Man is that he might have joy," he gave the best and truest explanation of the purpose of man's existence. While the theologians were still saying that man was merely a son of the sod, he declared man to be actually and in truth the son of God, destined in the eternal years of God to overcome, improve, develop, and to increase in knowledge, wisdom, goodness, power and glory until he becomes perfect "even as God in heaven is perfect."

He exploded the infinitely cruel doctrine of eternal punishment, that arbitrarily consigns to the eternal, unquenchable flames all non-Christians, and gives wings and harps to all, good or bad, who simply speak the words, "I believe in Jesus." He reaffirmed the declaration of John that man will be "judged according to his works."

He re-announced Paul's exalting doctrine of degrees of glory in the eternal worlds; and solemnly averred that some souls will receive only the glory of a flickering star, others will receive the glory of the moon, while those who have been valiant for truth and right will shine forth in the resplendent glory of the sun.

He dispelled gloom from the tomb. He denied the narrow dogma that man's hope of salvation is interred with his bones; and taught the beneficent doctrine of salvation for the dead.

He gave to the word *heaven* a new meaning. He took out of it the impossible notion of winged angels everlastingly playing on harps and declared heaven to be a place where the truest human

ties are inviolate, and the gentlest memories of this life are mingled with the joys and glories of the life that has no end.

His niche in the ages is secure. His mighty fact is already commencing to thunder louder than the mendacity of his misguided enemies. The story of his triumphant faith is the most thrilling incident in modern annals. It gives hope, light, and life. It is the beacon that lights the way across the dark chasm that ages of ignorance and superstition have placed between man and God. Tens of thousands of true-hearted men and women who have heard this story of all-conquering faith have gone in quest of the knowledge of God with an earnestness and fervour so genuine, that they have received the spirit's witness of God's existence, the divinity of Christ and the reality of the future life, that "brings the peace that passeth all understanding."

WHAT a man he was! He was a seer. By the white light of God's Spirit he saw the past of nations now covered with the dust of ages. He was a prophet. By the inspiration of the Holy Ghost he saw tomorrow and tomorrow's morrow. He was a teacher. He gave to the world, at its most enlightened period, a sane, sensible, original and comprehensive religious philosophy which has successfully weathered the opposition of the learned and the persecution of the wicked for more than a century. He was an organizer. By the aid of divine inspiration he established a Church so perfect in organization and internal workings that it commands the praise of those who despise it. He was a leader of men. By the magic power of his pure character, genuine sincerity and deathless integrity to truth and God, he gathered about him, as his aides and lieutenants in the work of righteousness, a coterie of men of the highest probity and the greatest native intelligence.

He belongs to the ages. The trumpet call of his mighty faith-fact will yet reverberate through all lands and climes, and turn a doubting world back to God. All who heed the clear, shrill ontringing of this deep, certain note of hope will forever honour this true prophet of God. As long as men aspire to fervent faith, love the truth and honour God, they will hold in eternal veneration the name of this great and good man who re-discovered faith, taught the truth and glorified God.—(Digest of KSL Radio Address, December 16, 1934.)

"It is by no means improbable that some future text-book for the use of generations yet unborn will contain a question something like this: 'What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?' And it is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith, the Mormon prophet.' And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. Born in the lowest ranks of poverty, without book-learning, and with the homeliest of all human names, he had made himself at the age of 39 a power upon earth. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent today, and the end is not yet."—(Written in 1844, following an interview with Joseph Smith, by Josiah Quincy, the mayor of Boston, Massachusetts. Published later in Quincy's volume, *Figures of the Past*.)

MAN'S QUEST FOR JOY

By HEBER Q. HALE

PRESIDENT OF THE BOISE STAKE OF ZION

"Man is that he might have joy."

"The City of Happiness is in the State of Mind."

MAN seems to be the only one of all the innumerable creatures of God who makes joy his quest. Outside of man, there is no joy in the world. Life to all the rest of creation is simply a serious fight for existence.

What is this thing called *joy*? Should man really make joy his quest?

" . . . pleasures are like poppies spread ;
You seize the flower, its bloom is shed."—BURNS.

We can readily think of joy as being more than pleasure, although too often we confuse the terms and use them synonymously. As to degree, we might consider these terms in the order of ascendancy as : pleasure, happiness, joy.

Pleasure comes through anticipation, or the gratification of the senses. We recall the old Epicurian doctrine which made pleasure the supreme good and chief end of life." This is not joy.

Joy is an element of the soul which is felt when one is doing, or has done some worth-while thing in life. Joy connotes a sense of well-being ; a prospect of possessing that which one loves.

Pleasure is the smelling of the rose severed from the tree. It is sweet and fragrant ; but it withers while it is yet within the hand. Joy is the smelling of the rose on the tree ; it gladdens the heart with its fragrance and beauty and blooms on, for it is connected with its source of life and beauty.

"Every man goes down to his death bearing in his hands only that which he has given away."—PERSIAN PROVERB.

THE great art curtain, which once hung before the stage in the Royal Opera House in Berlin, Germany, showed the picture of a naked young man riding a horse without saddle or bridle, and with whip in hand he had lashed the animal to fastest speed. He was tramping under foot gardens and fields of flowers. Even men and women and little children were being torn by the hoofs of the fleeing horse in this mad race. A few leaps ahead was a gaping precipice. This scene was inscribed : "Die Yagt Nach Dem Glueck" (The Chase after Fortune).

Life is not a chase after happiness. You cannot find happiness that way. You must live and work with higher motive, with service in mind for others, with less selfishness, then you will be happy and joy will come and dwell with you. It will spring up all around you—even where you least expect it. Joy is as elusive as the mythical fairy. Make her the sole object of your search, and you cannot find her. But "seek ye first the Kingdom of God and his righteousness," and *all other things* shall be added—a holy peace, a joy, which "passeth understanding" will come to you.

“ . . . all who joy would win,
Must share it ; happiness was born a twin.”—BYRON.

DO not all your noblest desires somehow connect you with others? Joy must be communicated, or made mutual to be fully experienced. Joy is much more difficult to conceal than sorrow. Joy seeks companionship ; sorrow wants solitude.

“Men are that they might have joy,” even a “fulness of joy” ; but the nature of joy is such and the nature of man is such that this most desired state of being cannot be obtained by man alone and the reason is simply that God hath ordained it otherwise. Remember, “happiness was born a twin.” Man cannot come into full realization or possession of himself and his possibilities and the fruition of his powers until he possesses himself of his counterpart—woman—and they two become as “one flesh,” now and forever. This is an essential part of the great plan.

The policy man “serves God in such a manner as not to offend the devil.”—FULLER.

THERE can be no positive good without the existence of its opposite evil. There can be no real joy without experiencing grief. A mother could not find in her baby such exquisite joy, if she had not first suffered for it. We shall never partake of the fruit of “the tree of life” until we first eat of “the tree of the knowledge of good and evil.” We do not mean by this that we must *do* evil ; but we do mean that we must acquire a *knowledge* of good and evil and conform our lives to the good as against the evil. One can scarcely place any value on negative goodness. All that we can say of a man thus afflicted is that he is good ; but we cannot say *for what*. He may be good for something, or he may be good for nothing ; we do not know, for he has never been put to the test, or accomplished anything.

But the man who fights life’s battles and wins ; who undertakes to subdue some part of the earth and succeeds in doing it ; who struggles with a human weakness and overcomes it ; or who meets temptation and resists it, has developed a positive kind of goodness which has a real value, and he then, and not till then, knows what joy really is !

“ Oh, God, you sell us everything
For the price of an effort.”—DA VINCI.

THERE is no station along the highway of life marked “JOY,” which you can designate as your destination, or your getting-off place. You must either keep going or die. All life is change. The purpose of existence is growth. Life is dynamic, not static. It is ever moving forward, not standing still. Your worth is determined by what you do. “Life is a measure to be filled, not a cup to be drained.” Joy comes to you through work and attainment. You experience joy in service to others and in the sweet companionships of life.

Joy is like a rainbow, whose arch is spread over all the day. Its beauty in the morning is reflected in the west, beckoning us on toward the close of day. And when the day is done and before the curtains of night are drawn, behold, its glorious colours are spread upon the eastern horizon—the promise of the dawning of another day.—(*Improvement Era*, October, 1934.)

FUNDAMENTAL PRINCIPLES OF EFFECTIVE TEACHING

By DR. FREDERICK J. PACK

A GREAT teacher was once asked what he was teaching, and he promptly replied "people." He then went on to explain, that he regarded his students as infinitely more important than the subject under consideration. The subject matter, he said, was merely a device to arouse proper activity within the individual; separate and apart from this it had but little value. He said that abstract knowledge of subjects even as sacred as that of the mission and teachings of the Master can scarcely be regarded as a motive force in the life of the individual. Knowledge alone, he said, does not save.

No thoughtful person will disagree with the conclusions of this great teacher. We all well remember the abstractness of certain subjects that we ourselves have taken, also the little impression for good that they made upon us. Likewise, we remember even more vividly the joy and strength that came to our souls when the teacher somehow made us feel that we ourselves were worth while. Yes, it is veritably true that the pupil is far more important than any subject that may be taught to him. He must be the first consideration. The subject is scarcely more than a tool designed to arouse him to proper conduct; if this is not realized the time is largely wasted.

Early in his contact with students the successful teacher inspires self-confidence within them. By far the great majority of people under-estimate their own abilities, and thus generally feel that others—not themselves—are endowed with latent qualities of success. But just so long as this opinion persists outstanding improvement is impossible. But when the disillusionment comes, and the individual is made to feel his own worth, success is already close at hand. No student ever goes forward more rapidly than his own self-appraisal will permit. In other words, without faith in one's self, progress is extremely slow, even at its best. On the other hand, when the individual once understands the possibilities of his own strength, and receives the impulse to go forward, success is assured.

The outstanding teacher has also discovered that satisfactory progress comes only as a result of intelligent activity on the part of him who is trying to learn. For this reason he is not satisfied merely to tell the student what to do; he must provide means by which the student will do it. It is common knowledge that individuals do not learn to play football by sitting in the stadium; nor to swim by resting at the side of the swimming bath; this can be done only by participating in the sport. So it is with all worthwhile attainments. We learn to dance, by dancing; to sing, by singing; to walk, by walking; and to do good, by doing good. If we would achieve success in any line, we must participate in the activity upon which its attainment is based.

Again, the successful teacher has long since learned that he must *know* his students, not only by name, but he must be sufficiently familiar with them to sympathize with them in their sorrows and to rejoice with them in their attainments. Good

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THURSDAY, JANUARY 24, 1935

EDITORIAL

TROUBLE THREATENING FOR PRESIDENT ROOSEVELT

IN our issue of December 13th we commented on the elections in America, expressing the opinion that in the overwhelming popular support given his party there was promise of troubles for President Roosevelt. For there were coming to Congress elected members bearing the name of his party, who differed from him widely in some political views. Among these were both so-called radicals and conservatives. And the particular dangers we had in mind were that the President might not be able to prevent from becoming law some bills that he could not approve. Such bills would be tinctured more or less strongly with the prevalent un-Christian quality of unfairness, a quality that appears to be developing rapidly in America. We account for this on the assumption that many good, honest people have not yet realized that some laws demanded of Congress contain this quality, otherwise they would not support the demands for their enactment.

A word of caution to this class of people may safely be given: Before giving support to any measure that makes demands upon the government, examine it from all angles. If it involves the principle, in any appreciable degree, of getting something for nothing, be assured it is worthy of condemnation rather than support. Among all the qualities possessed by the God we worship is that of justice, tempered though this may be with mercy. We can hardly imagine Him supporting any unjust cause, however attractive it may appear to be.

And so in all the universe the scientist finds, as he learns more and more how Nature operates, the principle of justice all-pervading, that is, the principle of giving a fair equivalent for everything received. There is no such thing in nature as getting something for nothing. From this point of view let us hope that it can be said inoffensively that a number of popularly supported demands made upon the American governments, both federal and state, are unworthy of support by honest people.

Several of these demands might be named. But this we shall not do at this writing—we desire to give no offense. Our purpose in calling attention to the subject is to urge our readers—though they be not American citizens—to study and to think and then to act justly in all matters where action is permitted. We may protest that we always do this, but are we certain that we do?

The principle of the Golden Rule will safely guide us in these matters.

Here are two men—one is rich, has abundant money and property; the other has no money, no property. For the moment we are not concerned with how this condition came about, other than to assume that it came about honestly—there are myriads of such cases. The poor man may want the rich man to share his wealth with him, even may demand that the government make laws that will, in effect, force the rich man to give up his wealth; that is, share it with the poor man, be he worthy or not (such cases are known). Would it not be a fair test of the applicability of the Golden Rule in this case for these two men to imagine that each were in the place of the other, with all the history and background attaching thereto and then, in complete honesty, ask himself if he would now willingly do what before he wanted, or resisted, to be done? To put ourselves in the other man's shoes is often a good way to test the probable fairness of our propositions.

President Roosevelt is faced with a number of demands upon the Federal treasury that appear, we regret to say, to be born of greed and selfishness, of a desire to get something largely, if not entirely, for nothing. This in itself is not surprising. The astonishing thing is that in a land that has boasted of its civic righteousness these apparently wholly selfish demands are so largely supported. To get something for nothing, either at the mouth of a gun or through the operations of an unjust law, is to be a party to a moral wrong. To state the transaction in this blunt way is to strip it of its camouflage and expose its hideous nakedness.

In America law is, presumably, an act of the majority. But majorities are not always right. Laws are not always righteous. Selfishness, oppression, and injustice sometimes manifest themselves in the acts of majorities. The moral fibre of Americans is now being tested as perhaps never before. The great "depression" has produced trying situations on a scale so vast as to be entirely outside of the range of national experience. These long continued situations are giving birth to schemes and demands, more or less popular, that in times normal to America would have been laughed off the stage. "Blocs" in Congress and state legislatures, supported by powerful lobbies, are demanding the passage of bills, born of the agony and frenzy of the times.

Now, in proportion as unjust and unfair laws are made and enforced in America or elsewhere, in that proportion may we expect "recovery," the hope of every nation, to be delayed. Permanent stability will stand upon a basis of justice and righteousness, and no other. This is true whether we mean the stability of nations or individuals. May all our readers resolve to act humanely, fairly and justly and live righteously. In all our relations with our fellowmen let the Golden Rule be our guide.—JOSEPH F. MERRILL.

A MOTHER'S TESTIMONY

By SISTER MAY FOOTE

[EDITOR'S NOTE: *This testimony was written by Sister May Foote of the Glasgow branch, in response to the Millennial Star's request for the experiences of mission members in which divine power has been manifested in answer to prayer, in granting special guidance, or in the healing of the sick.*

If you have had or if you have been a witness to an experience similar to the one recounted here, it should be recorded for the benefit of others. A compilation of such experiences is now being made by the Church Historian's office. Saints and missionaries in Britain are invited and urged to assist in the making of this record, which will stand as a witness that the power of God is as operative in behalf of His people today as it was in the early days of the Church.

Write your experience, taking care to record names, places, and dates accurately, and post it to the Millennial Star office. As much space as possible will be devoted to publishing in the Star the contributions received, and each, whether published or not, will be forwarded to the Church Historian's office, to become a part of the permanent record that is being compiled.]

IN response to the *Millennial Star's* request for instances of manifestations of God's power in behalf of His people in this land, I would like to relate what the Lord, through the power of His Holy Priesthood, has done for my son Walter.

My son was born on the 10th of December, 1914. Until June, 1916, he was like any other baby of his age. One evening in June he was suddenly stricken with a serious illness. I called in our family physician. After examining my son, he asked if he had suffered a fit. I told him that he had not. He then told me that my baby was dying, but of what he could not ascertain.

In desperation I sent for Elder Tucker, who was labouring in Glasgow at that time. He came and administered to the child. With tears in his eyes he told me, after the administration, that I might see my son's condition become worse, yet he felt strongly that the Lord would spare him to me.

My son did get worse. He became so frail and ill that he had to be carried about on a pillow. And even then he was exhausted. He was never dressed. His little emaciated body could not bear the weight and restriction of clothing. We kept him wrapped in blankets.

I consulted many other doctors about my son's illness. They all told me the same thing. They did not understand what was wrong with him, as he was apparently organically sound. But they, none of them, could give me any hope for his recovery. At best, he never would walk again, they said.

I did not give up hope. How I prayed that the Lord would spare my child. What a wasted little form he was. All through his long illness he never grew. He was alive—that was about all.

My husband at this time was in the army—in France. I felt so alone and crushed by the weight of my trouble and sorrow. I could do nothing but pray and have faith in my Heavenly Father, to restore my child to health and strength. But this was not to be—yet.

For nearly three years Walter's condition did not change. Yet I did not give up hope. Spring conference in Glasgow, in 1919, was on April 7th. Apostle George F. Richards, president of

the European Mission, was to be there that day. I prayed for many weeks prior to that day that the weather would be such that I could carry Walter to the conference meeting.

My prayers were answered. President Richards blessed my boy. And he promised me that my boy would walk again in God's own due time. I shall never forget his words to me, and what comfort and peace I gained that morning. My faith was strengthened, and I felt happy. I knew that my child would regain his health.

About four months later, on August 20th to be exact, I was seated by the fire, holding Walter on my lap. I was thinking of the words of President Richards. Suddenly Walter jumped down from my knee and commenced to walk. How I cried and thanked God for His mercy and blessing!

When my husband came home, later in the day, he immediately noticed the change that had come over me. He asked what had happened. My heart, still too full to allow me to give voice to an answer, I could only point to Walter who, in his new-found strength, was walking sturdily about the kitchen. My husband's joy, like my own, filled his heart with gratitude and thanksgiving, and he praised God for His goodness unto us. "May God's blessings abide here." This prayer my husband engraved in the brass over the mantle place in our home to commemorate this wonderful manifestation of God's power in our behalf.

My son has now grown to manhood. He holds the Aaronic Priesthood of God. I have written this account of his healing as a record, and as a testimony, to all before whom it may come, of the power of God as manifested and exercised through the power of His Priesthood that has been bestowed upon His servants in these latter days.

FUNDAMENTAL PRINCIPLES OF EFFECTIVE TEACHING

(Concluded from page 55)

teaching is seldom done *en masse*. Instruction of this nature is not only impersonal but of necessity generalized. Students like to be called by their names, and to feel that instruction is prompted by friendly acquaintance. Information cast widespread, like seed flung from a speeding train, only now and then falls in fertile soil and produces in abundance. On the other hand, individual instruction, like seed adapted to its environment, brings forth a thousand fold. All of which means that personal instruction must not be neglected, and even then it reaches it highest value only when the teacher knows his students. And to know them is to be familiar with their sorrows, their joys, their capabilities, and their hopes.

Then, too, it is of paramount importance to bear in mind that the teacher's opportunities are not confined to the class room. Indeed, much of his most effective work is done on the outside. Here it is that the instruction can be definite and personal; here it is that the formalities of the class room are absent; here it is that both teacher and student are most natural, and therefore at their best. Little wonder that under such conditions the

teacher's work is more effective than within the formal and often repressive environment of the class room.

It is fortunate, indeed, that prolonged and studied efforts on the part of the teacher are seldom necessary to produce worthwhile responses within the student. Oftentimes simple efforts are more effective than complicated and prolonged ones. Only recently a friend told me that the most telling experience of his life occurred when a teacher locked arms with him and they two walked away from the class room together. Just at that moment he himself was despondent and disheartened, but the teacher's encouragement gave him new determination and hope. He went forward to outstanding success. It is important to bear in mind that the sincerity and fitness of the teacher's attitude is commonly more effective than either his logic or his erudition.

OF even greater importance than any of these is the teacher's sincerity and honesty of purpose. The successful teacher must love his students with all his heart; genuinely, without pretense, and without deceit. No one is quicker than the student to detect the first sign of insincerity or lack of whole-hearted devotion. Nor is any one quicker to condemn the teacher for subterfuge and pretense. God has seemingly designed that the voice of him who is insincere shall not be the voice of conversion.

On the other hand, no quality is more impressive for good than the quality of love and devotion. Students will excuse the teacher for almost anything if he is honestly sincere. He may be awkward in appearance; his scholastic training may have been neglected; he may even lack experience; but if love for human beings shines forth from his soul they will honour him and listen to his words with respect and appreciation.

Thus, happy the fact that the basic quality of the teacher's success is not confined to college degrees or the logic of well prepared argument, but to genuineness of purpose and love of human kind. On the other hand, if the teacher can possess both learning and love, so much the better. But if either is to be sacrificed, love must remain, for without it teaching is as sounding brass and tinkling cymbals.

Fortunately, love—the foundation stone of the teacher's success—is available to all, both the unlearned and the learned. If this were not so where would we obtain our host of teachers? God be praised; the humblest among us may thus rise to the position of a saviour on Mount Zion, surrounded by a host of the righteous, praising God and moving forward toward perfection.

The northern third of Russia in Asia is a vast lowland, only recently lifted from the sea. As yet the land is so flat and the streams so slow that year after year the water may flow in successively different channels, newly formed. But the region is still rising, slowly, very slowly. At present it is figuratively possible to change the course of the stream with a handful of soil, but in time the streams will become so firmly entrenched in their ever-deepening channels that the combined engineering skill of the entire world will not be sufficient to divert them from their established courses.

The Sunday School and Primary teacher stands at the side of an ever-passing stream of children. Their courses are not well fixed and their channels are not deeply dug. A kindly word and

a gentle deed will influence their entire lives. No other position is fraught with such possibility and such privilege. To the Sunday School teacher the Lord might well have said:

"Behold, the field is white already to harvest; therefore; whoso desireth to reap, let him thrust in his sickle with his might, and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God."

THE 1935 SPRING CONFERENCE SCHEDULE

THE 1935 Spring Conference of the districts in the British Mission will be held on the following dates:

Bristol	Sunday, February 17, 1935
Welsh	" " 24, "
Norwich	" March 3, "
Hull	" " 10, "
Portsmouth	" " 17, "
Ulster	" " 24, "
Free State	" " 31, "
Birmingham	" April 14, "
Nottingham	" " 21, "
Sheffield	" " 28, "
London	" May 5, "
Leeds	" " 12, "
Newcastle	" " 19, "
Scottish	" " 26, "
Manchester	" June 9, ..
Liverpool... ..	" " 16, ..

For the benefit of mission members who may be planning to attend conferences of districts other than their own, or who may wish to invite friends in other districts to the conference meetings in those districts, places and times of meeting of each of the conferences will be announced from week to week in the columns of the *Millennial Star*.

FROM THE MISSION FIELD

Doings in the Districts: London— Primary Superintendent Constance L. Rayment and her assistants were the hostesses, the Primary members the guests, and Father Christmas, impersonated by President William J. Jolliffe, the chief attraction at the Primary party of the St. Albans branch, held January 2nd. Gifts, games and delicious refreshments made the day a memorable one for those who came.

Hull— Annie Rogerson Ramm was baptized on November 25th in the Hull chapel by Brother Arthur E. Ransom. She was confirmed on the same day by Elder Theodore R. Lowther.

Leeds—Christmas Eve was the occasion for a merry branch social in the Halifax branch. Following an evening of games, the guests were served a supper. On New Year's Day, branch members and friends met again for a social afternoon and evening. Special guests were 12 children who had won prizes offered for outstanding attendance at their Church meetings. President G. H. Smith distributed the prizes.

Members of the Halifax branch met together recently for a farewell party in honour of Brother H. Cliffe, prior to his return to Canada. Brother Cliffe left Halifax

for Canada twenty-two years ago. Three months ago he came back to England for a brief visit with his friends and relatives. The party in his honour consisted of a supper and a programme of music and speech, to which he contributed by relating some of his experiences since first leaving England.

The premises of number 38 Park Square in Leeds, which house the meeting rooms of the Leeds branch, were badly damaged by fire on January 7th. Although the building was not owned by the Church, the fixtures and furnishings in the meeting room, including a piano and two organs, were Church property. They were completely destroyed by the fire. None of the loss was covered by insurance.

Handicapped by the lack of suitable meeting facilities, saints of the Leeds branch nevertheless managed to carry out their planned holiday social functions. Brother and Sister Taylor entertained the M Men and Gleaner girls at their home, and on January 7th, Sister May Harper opened her home to the Relief Society for their annual New Year party. Similar generous offers from a number of the saints, who have placed their homes at the disposal of the branch organizations to be used as meeting rooms until a new hall can be obtained, assure that the branch activities will be carried on without interruption.

Manchester — Staging a merry Christmas party on December 22nd, the Gleaner girls of the Bolton branch gave Father Christmas an opportunity to make his appearance to an assemblage of wide-eyed children, and to distribute among them little presents and gifts of sweets and nuts. The programme preceding his arrival on the scene consisted of songs, recitations, and a one-act play presented by the Gleaner girls. Elder K. M. Macfarlane was chairman of the evening. Sister Doris A. Taylor was in charge of the arrangements.

Under the direction of their leader and teacher, Sister May C. Pullan, the Primary children of the Rochdale branch enjoyed a well-planned Christmas party in the

branch hall on December 22nd. Forty hungry children surrounded two long tables in the hall to be served a tasty "Word of Wisdom" meal. Afterwards they engaged in games and merriment until Father Christmas, who at this particular season of the year seems to be endowed with rare powers of ubiquity, arrived to lavish gifts among them. They had a happy time.

The social held in the Rochdale branch on December 22nd was a "Family Christmas Concert," sponsored by the Branch presidency and conducted by President G. E. Dale. To enjoy the concert programme planned for the evening came sixty saints and friends. Following the interval in which refreshments were served, the guests were entertained by a two-hour cinematographic programme. Brother J. Simpson constructed the screen on which the moving pictures were shown.

Although Father Christmas was too busy to come to the Hyde branch Primary's Christmas party on December 22nd, there was some one in his place to distribute Christmas gifts to the children who were guests, and they all had a delightful time. Their party was planned and conducted by Sisters S. Allsop and J. Bishop.

On Boxing Day, the Hyde branch Relief Society, in conjunction with the M. I. A., sponsored a very successful and enjoyable Christmas social in the branch meeting hall. Following the entertainment programme, which was presented by members of both organizations, refreshments were served, and the guests were given novelty gifts, the unwrapping of which was a source of amusement and surprise to all.

The North Chadderton Conservative Club dance hall at Oldham was the scene of the Manchester district Green and Gold ball, Saturday, December 20th. More than 250 members and friends of the Church enjoyed the evening's dancing. Music was provided by the Red Star band. The hall was specially festooned and decorated in green and gold for the occasion. At one end hung a large banner containing the words of the M. I. A. slogan, and displayed from

the opposite wall was a large M.I.A. monogram. The special feature of the evening was the selecting and crowning of the Queen of the Ball. This honour was accorded Sister C. Nelson, of the Oldham branch. In the spot waltz competition, Miss Winnie Taylor and her partner were declared the winners. Mr. C. Wiles and partner, professional dancers, provided an added attraction, a demonstration waltz tango dance. In point of numbers and special features, this year's Green and Gold ball was the finest that the district has sponsored.

Newcastle—Sister Nellie Thompson was at home to the Bee-Hive girls of the Middlesborough branch on Sunday afternoon, December 30th. Her guests were served a well-appointed Christmas tea, and they spent the afternoon in pleasant social intercourse.

Scottish—Brother George White was in charge of the Glasgow branch Christmas party on December 27th. Approximately seventy people were present, the majority of whom were children, who enjoyed the programme of music and skits, and the visit of Father Christmas, planned for their entertainment.

On Friday, December 28th, the M. I. A. associates of the Glasgow branch attended the Empire Theatre in a body to see the pantomime, "Simple Simon." Group projects such as this, they feel, add interest to their study of the M.I.A. appreciation courses, and they are planning more activities of a similar nature for the coming months.

The Christmas party in the Edinburgh branch was held on December 22nd under the leadership of Brother James Calder, who was assisted by Father Christmas. For each of the kiddies who came there were presents and a Christmas stocking. The older people joined in the games that were played to make the evening one of joyous merriment.

Building-conscious, the Edinburgh branch have established a building fund now, and have tentatively formulated plans for building fund benefit functions that will provide it with income and increment. A

Church-owned chapel in Edinburgh is their goal.

Sheffield—Sponsored by the building fund committee under the leadership of Sister Dora Bargh, the first annual Building Fund Festival of the Sheffield branch was staged in the branch hall, commencing on December 8th. The feature attraction of the first day was an exhibition of work in baking; handwork, knitting, embroidery, and crocheting; and art and photography, submitted for the competition. These classes were judged by Mrs. Harvey Oates, Mrs. Abbey, and Mr. Harold Bridges, respectively. An interest-sidelight on this session was that a number of the prizes were awarded to exhibitors who are not members of the Church.

During the evening of the opening day, the classes for vocal music were judged by Mr. Norman Best. The official accompanist, Sister Ray Thompson of Doncaster, rendered sterling service. President George H. Bailey distributed the prizes awarded for excellence at the two sessions.

On Saturday, December 15th, John Bleakley, of the Mission M. I. A. board, attended to adjudicate the speech section, which included competitions in retold story, debate, and extemporaneous speech. Also at this session were announced the results of the literary competitions in essay and poetry, which had been judged by Sister Marion Barrett in conjunction with a committee of Mission office elders. Entrance fees charged for participation in the competitions, in addition to the charges made for admittance to the sessions, provided a considerable increment to the branch building fund total.

Personals—To Brother and Sister Leonard Henry Brown of the Tipton branch, was born a son on November 22nd. The child was blessed and named Bryan Brown by Elder Ira A. Newsome on December 16th.

To Mr. Nichols and Sister Gwendolyn Annie Nichols, of the Tipton Branch, was born a son on November 5th.

THE JOY THAT TRUTH BEQUEATHES

The reason for all that lives and dies,
 For all that moves and feels and breathes;
 The meaning of earth and of Paradise—
 Is Joy—the Joy that Truth bequeathes!

The depths, the heights of a soul subdued,
 The end, the all, the blessedness,
 The fulness of each Beatitude,
 Is lo! the promise of happiness.

The rite and rote of philosophy,
 The ultimo of text and song,
 Religion's troth to man must be
 A thing of Joy or its theme is wrong.

And angel fell, nay a god, came down
 To turn the key to mortality,
 That faith should bide and joy encrown
 To the furthestmost posterity.

And the stars that swung to their glad employ,
 When the earth was new and life was youth,
 The "Stars of the Dawn" that sang for Joy
 Are singing yet at the feet of Truth.

BERTHA A. KLEINMAN.

DEATHS

BAILEY—Rita Bailey, infant daughter of Mr. and Mrs. Alfred Bailey, and grand-daughter of Mrs. John Griffiths, a friend of the Merthyr Tydfil branch, died December 31st. Funeral services were conducted January 2nd at the Griffiths home.

BREARLEY—Sister Brearley, of the Halifax branch, died November 29th. Funeral services were held on December 3rd under the direction of Brother G. H. Smith. President Alma M. Porter offered the dedicatory prayer at the graveside.

DE MAY—Sister Elizabeth De May, who for the past forty-four years was a member of the Doncaster branch, died on the first day of January, at the age of ninety-two years. Her body was interred at the Doncaster cemetery on Thursday, January 3rd.

WATTS—Sister Doris L. Watts, the daughter of Brother and Sister W. A. Watts of the North London branch, died January 3rd. Funeral services were held at the graveside under the direction of President J. K. Lindsay. Elder Ralph E. Baddley dedicated the grave.

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